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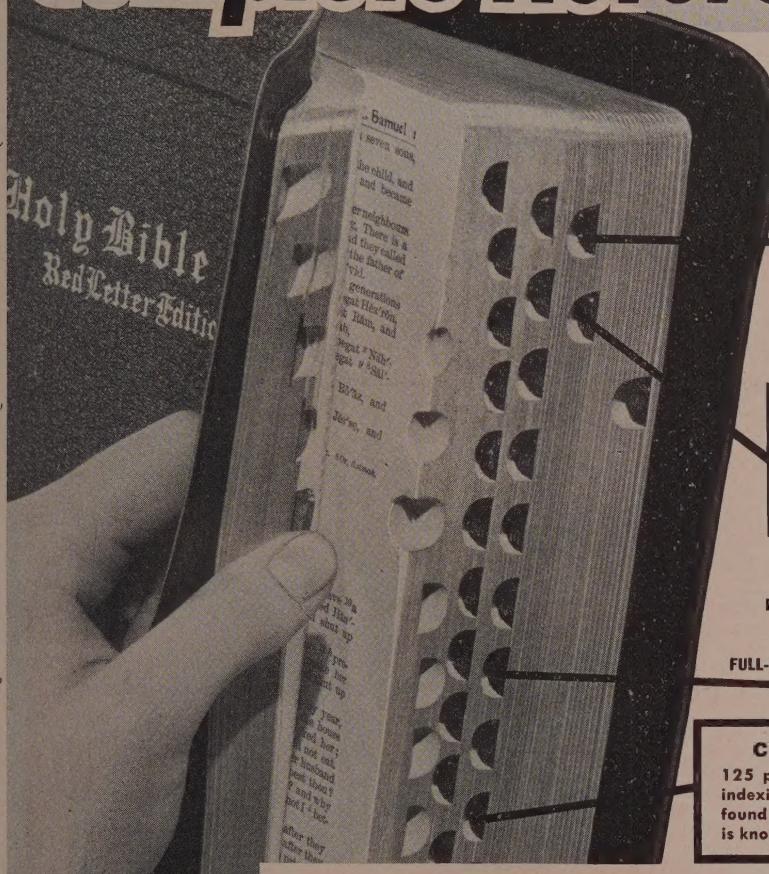
Forth - The Spirit of Missions

MAY 1942



Sunrise in Hawaii. A sunrise service in the "Punchbowl", Honolulu, with a huge cross rising up before the morning sun. Only a part of the huge congregation which assembled for the service is visible here.

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Mexican Night

CHARACTERISTIC of picturesque Mexico are the night views at the left and below. The former shows the Panuco River at Tampico; the latter, a panorama of Cuernavaca.

Under the leadership of native Bishop Efrain Salinas y Velasco, the Church is building a strong Mexican Church. Typical of the work there are the adobe churches built by the people's own hands to show a lasting religious purpose and a determination to go forward.

Most of the thirty-eight parishes and missions in the Missionary District of Mexico are in the south central mountain region. Most of the twenty-one clergy and numbers of layreaders who work under Bishop Salinas are Mexicans. Three schools and a hospital-clinic in addition to churches are maintained as part of the work.

Photos from Mexican Government Railway



Forth

- The Spirit of Missions

Vol. CV. No. 5

MAY, 1940

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The June issue of FORTH will be our second annual SCHOOL NUMBER.
Watch for this important presentation of Church Schools.

THE COVER: Time is marked by seasons for many groups scattered over America. The attractive Negro boy hence is "In the Beans." The Church works among many of these groups as does the Council of Women for Home Missions (See article on Pages 22 and 23).

THE RT. REV. H. ST. GEORGE TUCKER, D.D., PRESIDING BISHOP

THE REV. CHARLES W. SHEERIN, D.D., VICE-PRESIDENT

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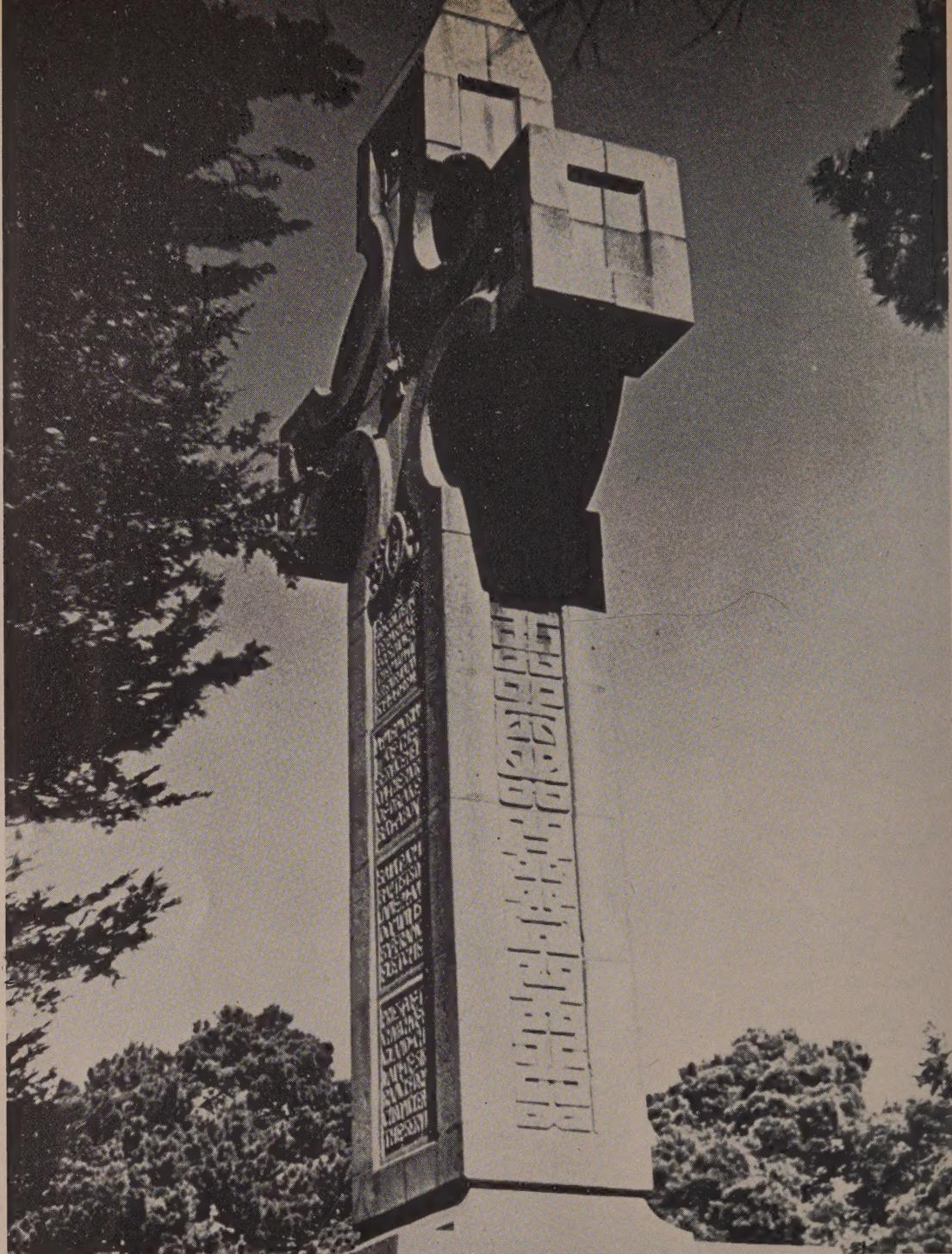
ONE GIRL CHOIR. The choir of six little girls above really is just one girl—Judith Anning of Houston, Texas. It is a composite of Judith who is a member of the junior choir of Trinity Church, Houston. In the background is the altar of Trinity.

Send your photographs to FORTH. Photos of all sorts, unusual, striking ones are wanted, and will be paid for. Send them to Photo Editor, FORTH Magazine, 281 Fourth Avenue, New York, N. Y.

CHANGES OF ADDRESS should be received by the tenth of the month preceding issue to be sent to new address. Give both the old and the new address when requesting change. Make remittances payable to FORTH, preferably by check or money order.

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Prayer Book Cross

In the days when Queen Elizabeth of England was keeping a jealous eye on King Philip of Spain, a lonely galleon sailed once a year across the Pacific from the Philippine Islands to a Mexican port. It was laden with spice and other treasure destined for Seville. English buccaneers lurked in the bays of the west coast of the Americas to plunder the treasure ship or to loot the Spanish towns. Foremost was that good Anglican pirate, Sir Francis Drake. Sir Francis in the Golden Hinde came up the coast of North America and in 1579 landed near what is now San Francisco. His chaplain, the Rev. Francis Fletcher, armed with the English Book of Common Prayer, held the first known Prayer Book services on the North American continent. The famous first English Prayer Book had been published only thirty years before. The tall stone "Prayer Book Cross" (herewith) erected in Golden Gate Park, San Francisco, commemorates this earliest use of the Prayer Book in America.

Outgoing Power

By H. ST. GEORGE TUCKER, Presiding Bishop

WHITSUNDAY is sometimes called the birthday of the Church. Perhaps it might be better to think of it as commemorating its coming of age. In the Church's development it marks that stage which corresponds to confirmation in the spiritual life of the individual.

What is the practical significance of the fulfillment at Pentecost of Christ's promise of the Holy Spirit? One thing stands out clearly; the disciples were changed by that Pentecostal experience from a body of passive inactive worshipers into a group of strenuous enthusiastic evangelists. This does not mean of course that they abandoned worship, but that the result of their worship was an impulse to work, accompanied by an assurance that they were endowed with power which would make that work effective.

* * *

They had learned before this to trust in the love, the wisdom and the power of God, but they had been accustomed to find these manifested in what Christ did for them. Christ had said to them, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." They looked for the fulfillment of this promise by a display of God's power working outside themselves.

Just before the Ascension they

had come to Christ and realizing perhaps that He was soon to be taken from them, they had asked wistfully, "Lord, wilt thou at this time restore again the kingdom to Israel?" Christ's reply, however, indicated that the Divine power which would bring the promised Kingdom would operate not apart from them, but that they themselves would receive power, a power which would qualify them to be workers with God in establishing the Kingdom. Furthermore, He bade them look forward not to the Kingdom's being, as it were, brought to them, but as something which they were to be God's agents in taking to the uttermost parts of the earth.

* * *

CHRISTMAS, Good Friday and Easter tell us of the marvelous things that God has done for us through Christ. We accept these gifts of God humbly and gratefully, recognizing that we ourselves have done nothing and can do nothing to deserve them. Whitsunday, however, brings us an equally important and precious lesson. God does not treat us as beings of so little capacity and worth that everything has to be done for us. On the contrary he has determined to give us a part to play in bringing the promise of the Kingdom to its fulfillment.

The gift of the Holy Spirit

means the manifestation of Divine power within each one of us, that we may become workers with Him. Perhaps the greatest blessing of Whitsunday is that this power which we find surging up within us not only assures us of our own salvation, but creates in us an impulse to look beyond ourselves. It is an outgoing power. It becomes a yearning to extend the blessing to others. In other words, the new power with which we are endowed is that power of Divine love which will not be satisfied until every man, woman and child on this broad earth has been given an opportunity to share in its blessing.

* * *

The Risen Christ said to His Disciples: "Tarry ye in the city of Jerusalem." He added, however, something which apparently many of His followers have failed to hear, "until ye be endowed with power from on high." Then He said: "Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

Are we still tarrying in Jerusalem? If so, let us pray earnestly that on this Whitsunday the promise of power may be fulfilled in us, a power that will impel us to service and enable us to learn the truth of our Lord's words: "It is more blessed to give than to receive."

Mexicans Offer Great

CHURCH DOING REMARKABLE WORK

At left are typical scenes with Mexicans served by the Church in Phoenix, Arizona.

*F*IVE thousand times a year the Mexicans who have settled at Phoenix, Ariz., have unmistakable proof that a Church has not forgotten them.

These 5,000 examples of the Church's service tell only a small part of the story behind the missions to the 30,000 Mexicans who live in Maricopa County in the vicinity of Phoenix. The number 5,000 represents only the visits of Church workers to the homes of these people who live, as one missionary says, "on the fringe of the city as on the fringe of the economic life." For the kindergarten, the playground, the first aid and clinical work, the clothing, the interpreting, there are no figures.

The story of the Mexican race amid hardships in an adopted country goes back many generations. There were nearly 30,000 Mexicans in Arizona in 1910, before the rapid influx began. But it was during the World War, when a labor shortage became acute in the Southwest, that thousands of persons were brought across the border under special laws to work. Opportunity for them was enormous; they were needed. Today their opportunity has faded. Some have returned to Mexico, but others have stayed to face the odds in this country.

Difficult enough it is for American citizens to find work in the fields

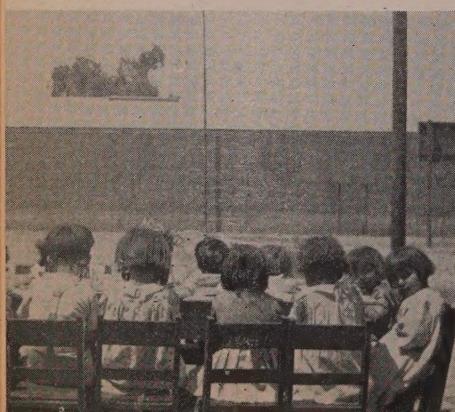
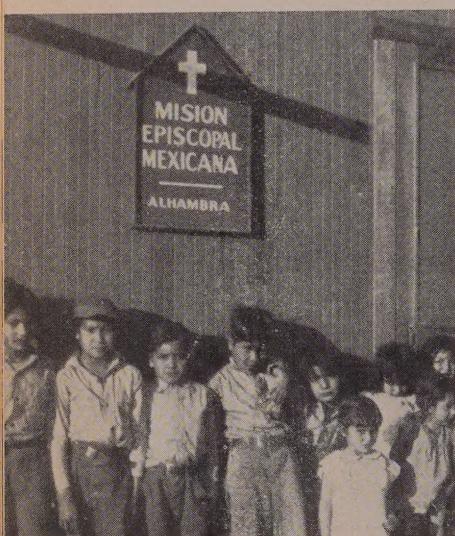
today when transient laborers are so numerous. Often it is impossible for the Mexican to get a job. He works in the fields if he is needed to pick cotton or vegetables. He may, now and then, find a place as a brick-maker or a domestic servant. Or he may be forced to remain idle.

To realize the service that is being done by the Church's missions around Phoenix, one must get a clear picture of the situation among these people. The 30,000 Mexicans in the county total one-fifth of the population. Literally thousands of them are unemployed. In their effort to get whatever work is available they have moved in great numbers from rural districts to the outskirts of the city, where they live in houses and shelters of every description.

Into the midst of such an area, ten years ago, went the missionaries of the Church. Bishop Mitchell, who once lived in Puerto Rico, had longed to begin some work among the Latin Americans in Arizona. The Archdeacon, the Ven. J. Rockwood Jenkins, was equally anxious. They saw the Mexicans as a naturally worshipful people, many of whom had lost their strong religious attachment in the hardship that had overwhelmed them in this country.

Bishop Mitchell and Archdeacon Jenkins took worship as a starting point for their work. The first

(Below) Groups of Mexican children like these are common in the neighborhoods where the Church works in Arizona.



Opportunity in Arizona

PHOENIX UNDER DIFFICULT CONDITIONS

At right, other scenes in Mexican work district. Second from the top, is the Mission of the Good Samaritan, Golden Gate.

project was a Sunday school at Alhambra, a small community near Phoenix.

Archdeacon Jenkins first tried to conduct the Sunday school in English, but he soon found that he would accomplish little that way. With some assistants to help him over the rough spots, he quickly adopted Spanish. One of the greatest services rendered by the missions to the Arizona Mexicans today is aid in language difficulties.

The young persons are proficient enough in English to understand Sunday school classes in that tongue. But for their parents, Church services must be in Spanish. A mission kindergarten gives some Mexican children enough of a start in English so that they can keep up with other youngsters. When doctors must be visited or relief officers consulted the missionaries are able to step in to aid their Mexican friends.

In the Phoenix area today the Church has three missions to Mexicans. San Pablo at Alhambra has not only remained but has grown into two branches. One of these continues today as a community house—Casita Misionera—in the old neighborhood, and the other is near the center of the city, where most of the mission's families have moved.

In a larger community, an industrial section at Golden Gate, the

Church began its second mission, known as the Good Samaritan. A good-sized adobe building gives the Mexicans of this neighborhood a church that seats 150 persons and a parish house for many activities.

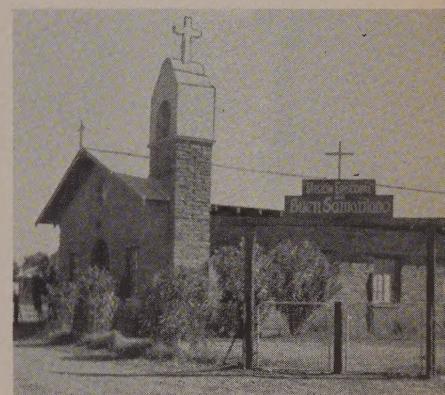
The third mission is San Juan, which began when several lots were given to the Church for a playground. The land is in a section that previously had the highest rate of juvenile delinquency in the city. Within a year after the playground was opened this delinquency had dropped 37 per cent.

During every cool hour of the day, softball games, boxing matches and swings keep the playground filled with excited youngsters. Nearly one hundred are there every evening. The playground has met with enough success to warrant the aid of the Community Chest. Leaders are supplied by the WPA to direct games. Even musical instruction is offered in an informal fashion.

The missionaries to the Mexicans are not able to offer the financial help that they would like to give these needy persons, but they have found ways of making their indirect aid count for as much. When a loan is pressing, a few words to creditors can sometimes bring an understanding. When relief authorities must be faced, a missionary who understands the

(Continued on page 33)

(Below) All dressed up, ready for Sunday school are these Mexican children. They are among hundreds trained by the Church in Arizona.



Summer in Japan

MANY CHILDREN TO GET
VACATIONS IN COUNTRY
THROUGH CHURCH CAMPS



SHORTLY a joyful troop of Japanese children will be on their way to summer camp, maintained by the Church of the Resurrection, Kyoto. Even the unsettled conditions in the Orient will not interfere with this provision for the children's welfare.

Traveling an hour and a half by tram from Kyoto, the campers arrive at Lake Biwa where the camp site includes 100 yards of fine white sandy beach. All around the lake are mountains. The camp buildings are on the edge of a pine grove, and "the ever-changing panorama of lake, mountains and clouds from dawn to sunset," writes the Rev. Kenneth Morris, "makes one pause many times to praise the God who created such beauty."

Mr. Morris as rector of the Church of the Resurrection for many years felt the urgent need of a camping place. Gifts from American friends supplemented by contributions in Japan have made permanent equipment possible. The Japanese government is keen about camps and all sorts of agencies sponsor them but

practically their only purpose is to cultivate physical well-being.

The Church camp does this but adds education and permeates it all with religion, and is perfectly frank about doing so. Children are referred to Mr. Morris through the city social service commissioners of the district where the church is located, and through primary school principals.

There are three separate camps each summer, one for the Church school children, one for poor children, and one for weak or undernourished children. Rigorous health examinations and inoculations precede camp. Any children with infectious troubles are refused. Diet is supervised by a trained dietitian and includes unpolished rice, fine sea foods, vegetables and fruits.

Setting-up exercises, of course, and good swims twice a day. The lake is big enough to make waves and when the wind blows hard from the south there is "real surf." On alternate days, boys one, girls the other, there are those sociable hot tub baths beloved of the Japanese. In Japan it is not so much the cup as the tub

that cheers today of past regrets and future fears. There are hikes in the beautiful country, and games and sports. Lights out at 8:30, the campers each rolled up in cotton pallet and blanket on the floor, Japanese fashion, mosquito nets up, wind sighing in the pine trees and waves lapping on the shore.

Bugs and beetles and botany are prominent in the educational schedule. Mr. Morris hears a scratching sound in the dark, brushes his pillow and finds a huge black beetle escaped from captivity. The bugs are studied alive, then killed painlessly and dissected under a microscope or mounted and kept, along with flowers and grasses.

Handcrafts produce a totem pole copied from an American book for a guide post at the entrance; also boats, planes, and tanks. The girls do embroidery and pottery. One hour each morning goes to meet the government requirements for holiday study, a book with questions which have to be answered and the book turned in at the beginning of school, mostly on arithmetic, history, and geography.

Scenes at Camp Shirahige (below). Children enjoying a swim at this fresh-air camp are shown at the left; at the right, a group is shown going through setting-up exercises on the beach.



I Mean It

*Dear Father in heaven,
People tell me that you made
All the beautiful things
And all the happy things
That I like so much.*

*I thank you for them.
Please help me to use them
In ways that make my home happy
And my school happy;*

*Just as Jesus did
In the place where he lived
Long ago. Amen—I mean it.*

—EVERETT P. SMITH



(Continued from preceding page)

A man who once attended the night school run by the parish went on to work in a department store but for ten years kept up the private study of astronomy and qualified for a position in the Imperial Observatory. He brings his telescope to the camp and delights the campers with a talk on the stars.

In the course of his talk he tells them it was the study of astronomy that led him to seek the God who created the wonders he found in the heavens, and that to him Christianity is the only religion with an intelligent answer to the enigma of a universe so vast as to call for a measure in light-years.

Unconscious education quietly

directed by the leaders through waiting on table, washing dishes, or pulling weeds, plays a large part in adjusting personalities and encouraging social adventures. Disinterested service for the community comes through carrying stones and making stone walks to benefit the future campers.

Religious instruction varies since the Church school campers of course have had some training while the other two camps are children from non-Christian homes, their parents professing Buddhism or Shintoism or both, and neither with much earnestness for they are not the more privileged intellectual people. Campfire talks by the counselors, prayers at

night, each counselor with his group, morning prayers and grace at meals, a New Testament to each camper, and many memorized passages all put Christian teaching before them in a way that has reality. Christianity is news to them and many of them say so, and say that they are going home to tell their parents all about it.

Thus the Church is slowly but surely making an impress upon Japanese youth, developing a future Christian leadership. In this same category, one of the important ventures has been the summer leadership camps of the Brotherhood of St. Andrew under leadership of Mr. Paul Rusch.

A Question of Honesty

A teacher in an Alaskan mission school was talking to the children about returning articles which they found. She said she knew little boys and girls who had found other people's possessions and instead of returning

them, had kept them. A few days later during a geography lesson the same teacher was telling the children about Peary's discovery of the North Pole. Having to use simple language she said Peary found the North

Pole, whereupon one of the boys who had been reprimanded asked: "Did he return it?"

From Mrs. Grafton Burke

Note: FORTH will pay one dollar each for interesting stories in any realm of Church work.



Emmanuel Toby (Above), Nixon Eagle dancer, in full dress for a tribal pageant.

SILENCE lies heavily upon Pyramid Lake Reservation in the early morning before the mission bell of St. Mary's begins to ring. The lake is still a dark shadow, not yet touched by rays of the sun. The great sand mountains that rise up on every side deepen the stillness in the valley below.

Little movement can be seen about the houses that are clustered here and there among the sagebrush. But the Church is awake, and its priest is going about his work.

(Below) Bell-tower of St. Mary's.



Bells of St. Mary Ring

"JOHNNY," FAITHFUL HORSE, CARRIES PRIEST

This habit of being early to rise and ring the bell is one of many the Rev. Joseph F. Hogben, youthful clergyman at the reservation in Western Nevada, has adopted in order to become a leader of the Indians among whom he is working. His ceaseless missionary activity during three years on the job, his frequent visits, his willingness to work along with the Indians, all have contributed to the progress made at St. Mary's.

Twenty-five thousand miles over the desert, through vast stretches of sagebrush and small irrigated farm lands, a mission horse named Johnny has carried his master on pastoral visitations. Every day Mr. Hogben rides out from his home on the edge of the lake to see some of the 500 or so Paiutes who are scattered over 322,000 acres of the reservation.

These Indians are a small division of the Shoshones, who are spread over a wide area of the West. Those at Pyramid Lake, called the Northern Paiutes or Paviotso, have long been known as a peaceful people. Mr. Hogben visits them in their own homes, which often are tiny cabins with few comforts and little room for pleasure. Sometimes he finds the

men in the fields, and he rides with them as they farm or drive their cattle. He sits on the ground, Indian fashion, to talk to the old tribesmen, or he helps them with their chores. He stays for a meal in an Indian cabin; and after dinner often finds opportunity to tell the Gospel story.

The unique sight of a priest in the saddle, riding and working, has helped to break down the barriers that have long stood between Paiutes and white men.

The Church has ministered to the Indians on Pyramid Lake Reservation for forty years. It has met with many obstacles in that time, and it has found older Indians not easily influenced. But progress has been marked among the youth, and children today are almost always baptized.

St. Mary's at Nixon now has ninety-eight communicants, and St. Michael's at Wadsworth, an outstation seventeen miles away, has fourteen. Last year's confirmation class of thirty-five was the largest in the history of the mission.

The Paiutes are far from prosperous. Only 1,000 acres of the reservation are irrigated for farming. In

(Below) Paiute braves, in full regalia, ready for a tribal pageant, at the Pyramid Lake Reservation, Nixon, Nevada.



Over Nevada Sagebrush

LONG JOURNEYS AMONG PAIUTE INDIANS

many homes food is none too plentiful, and recreation is unknown. Idleness, drinking and gambling are three of the most persistent problems the missionary has to face.

He meets these difficulties by developing a social program to keep Indians interested during the afternoon and evening. There is St. Joseph's Men's Club, whose twenty or more members meet twice a month for a social and inspirational evening. In St. Joseph's Parish House they have fitted up a clubroom with billiard table, books and a radio, and there they spend many hours.

One of the few Boy Scout troops among Indians also is at St. Mary's, and Mr. Hogben is scoutmaster. The youths, who have grown up in the Indian tradition, are unusually adept at tracking, fire-building and other scouting practices.

These groups for men and boys by no means complete the picture. There are sewing clubs for Indian mothers, together with a Girls' Friendly Society branch and a choir of girls and women. Every afternoon and evening a group gathers at St. Mary's for meetings and supervised recreation.

It is no accident that the mission bell is one of the first sounds on the reservation every morning. Before the custom of a 6 a. m. Angelus began, the first bell to ring each day was that of the school, so, as Mr. Hogben says, "the bells of the world were winning." Now the mission sounds out the Angelus, morning, noon and evening. There is no question that the bells of the Church are winning.

Into the little Spanish mission-style church, surrounded by sagebrush that creeps almost to the doorway, little children enter on their way to school. A worried mother comes to pray for her son, who is in difficulty. A family of father, mother and children comes to pray for a tiny brother who has died.

One of the mission's greatest handicaps has always been the lack of leadership by Indians themselves. Now two boys have begun to act as servers. In 1939 the first Every Member Canvass held at Nixon proved highly successful. In all 225 persons were approached during the Canvass, and 224 of them pledged gifts to the Church.

The silence and shyness of the



(Above) "Johnny," an essential part of the Church's work at Nixon, with the Rev. Joseph F. Hogben in his place ready for a long trek.

Paiutes is breaking down under the influence of a missionary who calls on them when they are sick and when they are healthy, when they are poor as well as when they have money to give. His is a full-time job in which he must be as ready to speak the Paiute language and interpret higher mathematics as to preach and to pray. The results tell their own story.

(Below) A group of the Paiute children who are being prepared to assume leadership for the Church among their people.



(Below) Primary group at Nixon.





Bananas in Haïti

MRS. STILLMAN TELLS HOW THE CHURCH AND COMMERCE WORK



Haitian scenes taken by Dr. and Mrs. E. G. Stillman of New York on recent trip are shown at left. Top to bottom: Church at Mirebalais; rural clay and wattle chapel; end of the trail; interior of rural chapel; country market.

A GRACEFUL Haitian woman striding down the mountain road with a bunch of bananas cleverly balanced on her head is an important item in the vast network of market transportation and commerce in Haïti, declares Mildred Whitney Stillman, recently back from a trip in out-of-the-way parts of that island. The fruit company has learned that instead of running their own plantations they can secure better and cheaper bananas simply by purchasing them bunch by bunch from the Haitians.

Away back in the mountains the Haitian mother poises her bunch and walks to the nearest market where she trades it for a bar of brown sugar brought up from a market lower down. Next day the sugar merchant conveys the bananas down the mountain and trades them for a good piece of cloth or other needful, and this goes on, the bananas drawing nearer to the sea until finally at a roadside station the company's lorry picks up a load and takes them to the fruit steamer at Port au Prince.

The Church uses much the same system but in reverse, Mrs. Stillman says. Started in 1874 by Bishop Holly and further developed during the past fifteen years by Bishop Carson, it radiates out from the Cathedral at Port au Prince where the Dean, Georges Benedict, the Haitian who received his Ph.D. in the United States, trains the Haitian priests.

They go out to Church centers in the larger towns where they officiate and train lay readers. These laymen, paid little or nothing, in tiny hill chapels far back in the mountains, almost from house to house

work to win their people away from the terror of voodoo to the joyful worship of God.

Priest and bishop follow up the lay readers' activities. Recently Bishop Burton drove four hours by car and then rode six hours by horseback to reach a mountain-top chapel where, screened from the sun by a horse-blanket decorated with poinsettias, he christened 70 babies and confirmed 155 children and adults. The congregation numbered 400.

Every little chapel has its Woman's Auxiliary (*Dames auxiliaires*, in the native French) and when Bishop Burton receives a contribution of eggs as part of the varied Church offerings given by these generous people who have almost no money, he gives the eggs to the Auxiliary, not wanting to risk carrying them down the mountain trails.

Mrs. Stillman felt thoroughly at home in the Auxiliary meeting of the Cathedral branch except that, being a far better speaker than seamstress, she says, she regretted her rash offer to sew something while waiting time for her speech and feared that her sewing might disgrace the whole Woman's Auxiliary of the United States. The kindness and courtesy characteristic of the Haitian people saved her and she told them about the West Indies committee of the New York diocesan Auxiliary, of which she is chairman. The familiar prayer of the Auxiliary in a French translation, and a French version of Greenland's Icy Mountains (*Des champs glacés du pôle*) took her back in spirit to the meetings of her own branch at the Church of the Ascension, New York.



Forest of Placards

WILL REPRESENT MANY LANDS AT KANSAS CITY TRIENNIAL

A FOREST of placards on tall standards proclaiming ANGLO-AMERICA — LIBERIA — KEN-TUCKY — NEVADA — MAINE — will greet the delegate as she arrives at the arena of the Kansas City Auditorium where the Triennial Meeting of the women of the Episcopal Church assembles next Oct. 9. Every diocese and district is entitled to five delegates and although the more distant fields are not always able to send the full number, a district is rarely unrepresented. Hundreds of visitors swell the total.

Out of the sessions of the Triennial, partly held in general assemblies of the whole group, partly in small sections which allow everyone to take part, comes the program of the women's work for the three years to follow. The presence of women from every part of the Church means that the program thus worked out can reflect the thought of all the women.

"The potential importance of a Triennial gathering of the women

of the Church can hardly be overstated," reads a preliminary announcement. "It is both a climax of the work of the past triennium and a beginning of the work of the one to come." Chairman of the national executive board's program committee is Miss Mary Louise Pardee of New Haven, Conn.



Miss Mary Louise Pardee, New Haven, Conn., Chairman Program Committee.

Mrs. Albert Scripps Deacon, Kansas City, (below). President of the Woman's Auxiliary in the Diocese of West Missouri and host to the Triennial.

The central thought of the Kansas City Meeting will be the power of God and the needs of the world. Among the speakers who will present different aspects of this theme will be the Presiding Bishop, speaking of opportunities now open to the Church around the world. The opening address will be by Dr. William A. Eddy, president of Hobart College, Geneva, New York. Mrs. Howard F. Bigelow of Kalamazoo, Mich., is to speak on Christian family life.

Mrs. James R. Cain of Columbia, South Carolina, a member of the National Council and former holder of many diocesan and provincial offices, will discuss the united work of women in a parish, commonly known as the unified parish program. Miss Grace Lindley, national executive secretary



Mrs. James R. Cain, Columbia, S.C.

of the Auxiliary, will speak of devotional life.

National officers of four organizations with which the Auxiliary cooperates are to speak of the work they represent: Dr. Walter Van Kirk, president of the National Peace Conference; Miss Edith Lowry, executive secretary of the Council of Women for Home Missions, Miss Florence Tyler, secretary of the Foreign Missions Conference Committee, and Dr. Henry S. Leiper of the World Council of Churches provisional committee, the group which coordinates modern developments toward Church unity. At three missionary luncheons a number of missionaries from several fields will talk.

Leaders are anxious to have women everywhere make careful preparation for the Triennial, not only the delegates but all the women in every parish, that both the Triennial sessions and the work of the coming three years may accomplish all that it should. Among suggestions sent out to the dioceses and districts are that at least one of the five delegates should be a young woman; that delegates should remember their serious responsibility in attending all sessions; and that some provision be made for the expense of sending delegates so that they need not necessarily be chosen from women able to pay their own expenses.

Action to be taken by the delegates includes voting how the United Thank Offering will be spent, nominating a new executive secretary for

(Continued on page 34)



Golden Paper Cross

HANGS IN WINDOW OF GRAY

Characteristic of the youngsters who frequent Good Shepherd House at Ringwood, N. J., are those at the left. At the bottom is one of the boys receiving free dental work, one of many services rendered.

A SMALL, grayish house by a rutted lane, halfway up the hillside, has little to distinguish it from the dwellings above except a golden crepe-paper cross that hangs in the window. But the shadow of that cross is far-reaching. It has the drawing power of a magnet on the mountainside and stands, unlighted, in more splendor than the bright lights of gaudy Broadway, thirty miles away.

A sign near the front door, where one enters without knocking, says: "Good Shepherd Mission House." It might add, in truth: "Welcome to all people of the mountains. Here you will find care for the sick, clothing for the poor, and an opportunity for all to partake of the spiritual life of the Church." That is the unexpressed motto of Good Shepherd.

Not in the mountains of New England or the South or the Far West is this mission, but in northern New Jersey, scarcely an hour's ride from New York City. Almost within sight of the skyscrapers, it is as rural and completely isolated as nearly any region in the United States.

The contrast of the people at Ringwood, N. J., with the city dwellers across the Hudson and the commuters beyond the mountain could hardly be more complete. The problems at Ringwood are those of a rural folk who have had just enough contact with the outside world to feel its sting, but not enough to enjoy its benefits.

Hardly a man in Ringwood can let his memory slip backward without recalling the days when the iron mines were open, and there was at least a degree of benefit for all. Perhaps it wasn't prosperity, but at least it meant food and clothing and not a constant worry about tomorrow. Those days ended ten years ago, and the people of Ringwood have been putting up a brave fight ever since.

The men, women and children who

stream into Good Shepherd Mission House from morning until night come from three different groups. There are the white people from homes near the mission, whose ancestors—many of them Irish—went into the mountains to work the iron mines and forges two centuries ago. These ancestors forged the chain to block the Hudson at West Point during the Revolutionary War and turned out for a glimpse of George Washington when he stopped overnight at the Ringwood Manor House.

There is another group near the mission that has a strain of British West Indian, American Indian and Hessian. Belonging to just six families, which are now large enough to qualify as clans, these people have chiefly Hessian surnames.

These two groups, whose fathers worked for generations in the mines and on the farms of the Ringwood Company, and who still live in houses owned by that firm, have been hardest hit by the depression in the last ten years. WPA work is now their only employment, and it is irregular. Somewhat better off are those who live farther away in the mountains, for they have found employment as woodcutters, as makers of rustic furniture and in other such trades. Some have been able to settle their families in new log cabins and have struck out as pioneers against the wilderness that truly exists yet around Ringwood.

At the foot of the hill below the mission house is the general store where news, however made, is reported. A few feet away stands a little clapboard church, center of worship for the entire mountainside. Near by are the tracks of an abandoned railroad that used to bring one train a day to Ringwood.

Up and down the side of the mountain, hardly passable during the spring thaws, run the twisted lanes where Ringwood's residents live.

throws Long Shadow

USE IN NORTHERN NEW JERSEY

At the right, top to bottom: The Mission station wagon, "loaded" for a trip over the hills; a nature lesson out-of-doors; a moment of relaxation, and a group of mission children.

Their homes are two-family dwellings of brown shingles, all much alike. Only a few have electricity, for that involves an expensive meter.

Pumping her bicycle energetically up every slope, the Church's missionary has become a familiar sight on the winding roads at Ringwood. She is Miss Katherine Bogert, who gave up a teaching position to take on such work as she does now. Living all the time at Ringwood, she has become a part of the community. The priest in charge of the mission is the vastly enthusiastic Rev. A. F. Chillson, of Pompton Lakes, who knows every man, woman and child in Ringwood by first names, remembers whom to call "Aunt" and whom "Grandma," keeps remarkably close track of sickness and leads many devotional services each week.

In his first three years on the job there, Mr. Chillson drove 100,000 miles over the Diocese of Newark, gathering up clothing to sell, showing his own movies and pleading his cause on every hand. Now, with another year behind him, he is already well started on his second 100,000 miles.

The rest of the mission's staff includes Mrs. Chillson and four Sunday school teachers, one of whom lives at Ringwood and the others at near-by Pompton Lakes.

The work at Ringwood is among about 300 persons. Sometimes whole families participate in the Church functions. During one year, 217 meetings at the mission house had a total attendance of more than 5,000. In the Daily Vacation Bible School that was conducted last Summer by Miss Bogert and a young candidate for Holy Orders, 5,000 child hours were recorded. Mr. Chillson has baptized 113 persons in his four years at Ringwood.

The children from over the mountain once had to walk four or five miles to reach the church. Now they

are carried in Mr. Chillson's station wagon, a gift of the diocesan Young People's Fellowship, which holds a good many youngsters and defies the roughest mountain roads.

Almost every day of the week is a big occasion at Good Shepherd. There are meetings of the Boys' Friendly Society (the first yet reported), the Girls' Friendly Society and the Y.P.F., at which boys invariably are most numerous. The Woman's Auxiliary meets to sew baby garments and learn about missions. Copies of *FORTH* and mission leaflets lie open on the tables. Every meeting begins with a devotional period of hymns and prayer, and he who misses that need not arrive for the rest of the program.

Encouraged by Mr. Norvin H. Green's gift of the church building and the coöperation of the Ringwood Company in renting the mission house, the workers are trying to fill the people's many needs. Much of the money raised by the clothing sale is used for cod liver oil, which the people can buy for 15 cents a pint. Every new baby receives as a gift a complete layette. More than one child in the neighborhood is named for one of the Church's workers.

Illness and injury are altogether too frequent. A boy must be taken to a doctor to have glass or a nail removed from his foot. A little girl, hopelessly ill with meningitis, must be driven to a hospital, while the missionaries and the entire community pray for her recovery. When, as a result, she is left without hearing, someone must see that she is admitted to a school for the deaf.

When teeth need attention, Dr. Samuel Samet, a Jewish dentist, comes from Hillside, N. J., to give his services free. In about two years he has treated 138 patients at the mission and extracted 185 teeth. He has, of course, no equipment at Ring-

(Continued on page 32)



Trinity Traditions Go

HARTFORD SCHOOL IS CLOSELY ATTACHED

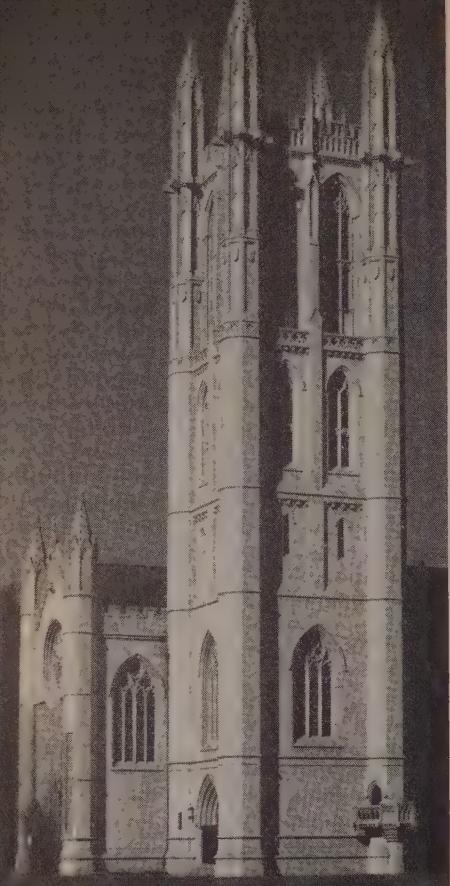


Photo by Lloyd Oppenheimer

Tower of Beautiful Trinity Chapel.

ONE out of every ten men at Trinity College in Hartford, Conn., find time away from their studies to take part in some extra-curricular activities. That is a record of which this Church college, now in its 137th year, has long been proud.

From the day when enterprising students organized a Missionary So-

ciety—several years before the general Church had a Missionary Board—to the present, when choral groups, football teams and college papers keep them busy, Trinity men have led an active life.

The story of Trinity cannot be separated from that of the American Church, for the two have been closely allied during all the college's lifetime. In the name of Churchmen the charter for the second college in Connecticut, for a while called Washington, was sought and granted in 1823. Credited with founding the school was the Rt. Rev. Thomas Church Brownell, first President of Trinity, Bishop of Connecticut and later Presiding Bishop.

Bearing the colorful title "Professor of Belles Lettres and Oratory" in the early faculty, which met nine students for the first classes in 1824, was George W. Doane, who later became Bishop of New Jersey. Two bishops serve today on the Advisory Board.

On the other hand, the number of men that Trinity has contributed to the episcopate is larger than the number of bishops who have served her. Within just seventy-five years, 20 graduates were elected bishops.

Trinity is not a theological seminary, however. It is a college of lib-

eral arts and science. A small school of only 500 men, it believes in having something to offer each of its students. For some there is pre-medical training, for others pre-engineering. Many students find Trinity only a preparation for professional studies that they pursue at the universities. They make enviable records and sometimes lead their classes at Harvard, Yale and other centers of learning.

For the nine-tenths who do not spend all their college life over books, Trinity offers intercollegiate athletic teams that are improving each year, a swimming pool that ranks with the best, tennis courts and playing fields. One of the most popular sports at the college is squash. In winter, however, the indoor squash courts are likely to lose some of their players to the nearby hills, where skiing is good.

The man who thinks more quickly before a verbal opponent than opposite a 200-pound tackle helps to make up Trinity's debating team or one of its discussion groups. Another man may write copy for the campus paper, or he may let his talent run to the dramatic in one of the college productions. If he has a business head he may become the manager of one of the many activities.

However diversified their classes

(Below) A particularly difficult problem is tackled just before class call.

Photo by Burton Moore, Jr.



Picturesque Seabury and No



Far Back in History

CHURCH DEVELOPMENT IN AMERICA

and their extra-hour occupations, Trinity men are on common ground beneath the elms that shade their 80-acre campus. These elms, the walks and the picturesque buildings are one of the fondest memories that the graduate carries away with him.

The campus is unusual both in location and in background. The first buildings, one of which was designed by the inventor Samuel F. B. Morse, were located a mile or so outside the city. For half a century this place was the home of Trinity. But Hartford grew out toward the college and wanted the campus as the location of a new State Capitol. Trinity moved to a hilltop a mile or so farther away.

Today the city again surrounds the campus, but the school manages to retain an atmosphere of seclusion that is usually possible only in the country. Beneath the elms inside the quadrangle the visitor would scarcely realize that one of the nation's wealthiest and busiest cities was all around him.

Many of the newer halls have been erected by alumni and Churchmen, and they are evidence of the loyalty of men who have known Trinity. The College Chapel, given by William G. Mather, is considered one of the best examples of Gothic archi-

ecture in the United States. The college dining room, with high, beamed ceiling and large fireplace, might have come directly from an English mansion. There the great men of Trinity's past, whose portraits hang upon the walls, look down upon successive generations at mealtime gatherings and college parties.

A spirit of informality prevails at Trinity. It is reflected in the casual conversations on library steps and in dormitory rooms. It can be seen in the attitude of students and professors and in the relationship of undergraduates with their president.

No one contributes more to the friendliness of the campus than the Rev. Dr. Remsen B. Ogilby, who for twenty years has been Trinity's President. A graduate of Harvard, he has had a career that has ranged from master at St. Paul's School and missionary teacher in the Philippine Islands to chaplain in the United States Army.

With her adequate buildings, her complete equipment and emphasis on preparing men for further learning, Trinity seems always to build for the future. But she has regard, as well, for the good things of the past. The fossils, mineral specimens and rare birds that can be seen in the Museum and the Greek and Latin books of the

s (below) are an important part of the 80-acre campus of Trinity College.



Photo by Burton Moore, Jr.

Although Trinity is a boys' school, there are occasions when the girls are in evidence, such as that shown above.

Middle Ages that are kept in the Library are all evidence of Trinity's desire to preserve as much as possible of historical value for the generations to come.

In such a spirit has grown the college that the early Churchmen handed down to the youth of today.

President Ogilby (below) in a friendly moment with a Trinity student.

Photo by Burton Moore, Jr.



C. Vanderbilt's Sleigh

AMONG VIVID RECOLLECTIONS OF
F. A. ZUBROD, COUNCIL CASHIER

Frank A. Zubrod (right), familiar figure about National Church Headquarters, in his cashier's cage.

IT WAS a big day at National Church headquarters when a handsome sleigh glided up to the entrance through heavy snow. The driver brought the horses to a halt, and the footman stepped down to help a middle-aged man out from beneath a deep fur robe. The occupant was the late Cornelius Vanderbilt, arriving according to his Winter custom for a meeting of the Board of Managers.

The picture of Cornelius Vanderbilt and his sleigh is one of those that remain most keen in the memory of Frank A. Zubrod, cashier of the National Council, since the days when he was a 16-year-old junior clerk for the Board of Missions in the old Bible House at Astor Place, New York City.

Times have changed around national Church headquarters since 1892, when Mr. Zubrod started to work there. The staff of six clerks, an office boy and a stenographer has grown to a clerical force of eighty persons. The Bible House has been replaced by the Church Missions House a few blocks away, and the Board of Missions has given way to the National Council. The cashier, with forty-eight years of service behind him, is one of the few who bridge the gap between past and present.

Mr. Zubrod hasn't the look of a man who has worked in an office nearly half a century, nor has his speech the air of ponderous reminiscence that could be forgiven in one with so long a story to tell. He talks quietly and simply of the men who were the leaders of the Church when he was a junior clerk.

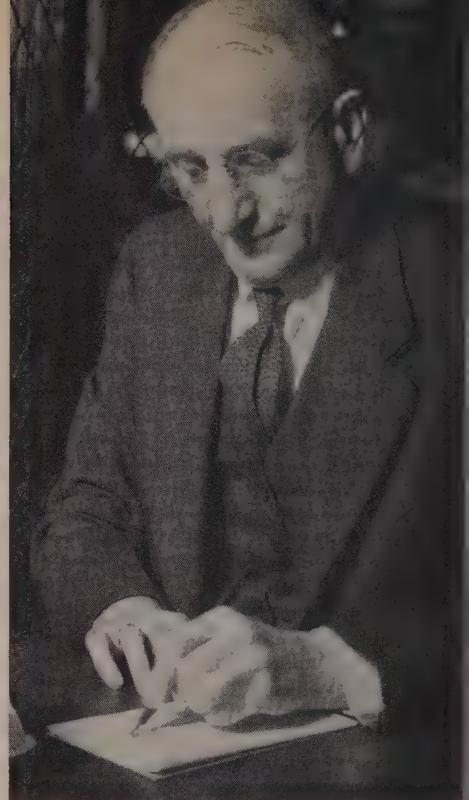
There was the late Bishop Mc-

Vickar of Rhode Island, whose 6 ft., 3 in. frame and vast weight gave him the unofficial title, "Biggest Bishop of the Smallest Diocese." Two of the outstanding visitors in the early days, both at the Bible House and at the present location, were Bishops Brewer of Montana and Talbot of Wyoming and Idaho. Mr. Zubrod remembers these two men as a distinct contrast. Bishop Brewer, he says, was extremely quiet, while the other westerner always had something to say.

He recounts a well-known legend that has grown up around Bishop Talbot's talkativeness. The latter is said to have been accosted by a beggar who unwittingly asked for money. Rumor has it that when the interview was over the Bishop had obtained a donation from the beggar.

When the staff was small the young clerk's desk was near the entrance, and he often served as receptionist. In this way he became acquainted with such Church heroes as Bishops Graves of Shanghai, McKim of North Tokyo and Holly of Haiti. Although his present office, the cashier's cage, is in the center of the finance department and can be reached only by a circuitous route from the entrance, many visitors still stop to greet him according to their custom.

He was present when the cornerstone of Church Missions House was laid on Oct. 3, 1892, but again his recollection is not so much of the event as of the persons who took part. This time they were Bishop Hare of South Dakota, whom he remembers as an unusually quiet man, and Bishop Johnston of West Texas. Mr. Zubrod recalls with a smile that some of the speeches on this oc-



casion were more than a little "fiery."

Dr. William B. Langdon was general secretary of the Board of Missions when the present cashier started. Joshua Kimber was associate secretary, and E. Walter Roberts was assistant treasurer. The treasurer was George Bliss, whose partner in the firm of Morton, Bliss & Co., Levi Morton, once was Vice-President of the United States. Other treasurers with whom Mr. Zubrod has worked include George C. Thomas, George Gordon King and, at present, Dr. Lewis B. Franklin.

Among the members of the Board of Managers during the 90's were the late J. Pierpont Morgan and W. Bayard Cutting.

Born on the present site of the R. H. Macy & Co. department store, he has spent all his life in New York. Last year he made his longest journey out of town when he took a vacation trip to Denver, Colo.

He is modest to an unusual degree in speaking of his own work, and he talks more readily of others. Beyond acknowledging that he attends the Chapel of the Intercession in New York and spends every warm Saturday afternoon "playing at golf," he says little of himself. He'd much rather talk about the bishops.

Coliseo, Crossroads of Cuba

ONLY CONGREGATION IN TOWN
IS THAT OF EPISCOPAL CHURCH

By MARGARET SHERWOOD

(Right) Cuban girls laughing at "funny" sounds of English.

THE patio was crowded for the annual Fiesta of the little Church of San Juan in Coliseo. The congregation had just come from an early communion service at the church, and was gaily preparing for a breakfast here in the garden of one of its members. There were people of all ages, from little old ladies to the smallest youngsters of the Church school.

The school was there in full force. A large number of children, considering the size of the town, meet regularly every Sunday afternoon to learn from a young Cuban lay reader. Their rector, the Rev. J. H. Piloto of Cardenas, has six other missions in his care so he is not with them every Sunday.

The people of San Juan, Coliseo, like all the Cubans I have met so far, are a happy lot. While a few were preparing the breakfast, the rest wandered about laughing, singing and getting acquainted with the stranger in their midst. When they

all gathered for a service, the little wooden building which serves as a church is not big enough, even with extra chairs.

St. John's is really a chapel of the Church of San Felipe in Limonar, five miles away. Both were started about 1909. St. John's hopes some day to have its own church. The present building is rented.

Coliseo was the scene of an important battle in Cuba's war of liberation two generations ago. The Cuban army was fighting its way up the length of the island and at Coliseo gave the Spanish army such a blow that it fled, routed. The Spanish general took a train back to Havana, resigned, and said, "Coliseo marked the beginning of the end."

Aside from its historical significance, which must give the people of the town a little thrill of pride, Coliseo is situated at the crossroads of the island where the north and south road joins the central highway. All the traffic between Hay-



ana and the famous Varadero Beach, as well as all the traffic between Havana and Santiago, passes through.

It seems strange that in such a strategic spot there should be no Christian church of any kind. St. John's is the only active congregation, Protestant or Roman. Mr. Piloto's wisdom and fine spirit are doing much to build up friendly racial relationships.

(Below) A group of Cuban youngsters such as those served by the Church at Coliseo.



There are two principles of the Christian platform on which we need to take our stand today. In this period of economic uncertainty we should never forget that man is more than money. In the Name of Him who never made a dollar, we insist that a man's life does not consist in the things which he posseseth.

The real goal of life is character, not cash. The greatest failure is not failure to acquire things. It is in failure of character. Material poverty has never destroyed a nation; but failure in character has ruined many a people. Our first line of defense is not a standing army, nor a powerful navy, nor a conquering air fleet. It is the moral integrity of our citizenry.

The only values worth saving in the United States of America are moral and spiritual values, because only they are imperishable.—*Bishop Ingleby, Colorado.*



(Left) An elderly woman picking berries, typical of many who move from community to community as the picking season progresses.



Opportunities Abound

WOMEN'S COUNCIL CARRIES ON

CURIO shops in Albuquerque, familiar to all tourists, employ a good many young Indian salesmen; homes in Albuquerque employ many young Indian people as domestic servants. Wages, especially in the shops, are low. Hours are long. The young people are away from home, often friendless.

What can they do for recreation? They come from boarding schools where they have been under close supervision and they need a continuing steady influence. Their lives are not wholesome. Too many come down with tuberculosis.

A director of religious education among Indian students in Albuquerque, Mr. Earl Dexter, called a group of these non-student employed Indians to his home for conference. Out of the meeting and on the Indians' own initiative has come an Indian Fellowship Council. The name describes it. They will help each other and they will look after new young people coming to town. Native leadership is thus developing.

This is but one of almost countless pieces of work in which the Council of Women for Home Missions is interested. This Council is the coöperative enterprise of 23 women's mission boards, societies or other agencies, white and colored, in the United

States and Canada. The Episcopal Church coöperates through the national executive board of the Woman's Auxiliary.

The Women's Council was formed in 1908 and now directs work in fourteen states across the country. National headquarters are at 297 Fourth Avenue, New York City, where Miss Edith E. Lowry is executive. President of the Council is Mrs. Augustus Trowbridge of New York, an Episcopalian. There is a men's Home Missions Council, too, and the two coöperate in many fields.

Indian work, which is only part of the story, takes the form of supplying directors of religious education in five large government schools to work with the Protestant children. Roman Catholics have similar work for their children.

This of course is in closest coöperation with the government. It can readily be understood that the government cannot teach religion. The Council workers also follow the students back home, helping with the difficult adjustment to life when school days are done.

Then—migrants. For a large number of people it may be true to say that migrant work began in 1940. Thousands who are seeing *Grapes of Wrath* do not realize that the situ-

(Left) What is Sarah's Future? Many girls and boys are asking that today. Below is a row of shacks in a Negro community in Florida where the Home Council works.



FOR VARIED MISSION WORK IN U. S. A.

INTENSIVE ACTIVITIES AMONG UNDERPRIVILEGED OF COUNTRY



Mrs. Augustus Trowbridge, New York, Episcopalian, president of the Council of Women for Home Missions.

tions there shown have for years been a matter of deep concern to Christian people and furthermore that they have been doing something about it.

The Council of Women for Home Missions started work among migrants in the Chesapeake Bay area in 1920, with eight boards coöperating. They started work on the Pacific Coast in 1924.

Housewives noticed this spring that string beans were 39 cents a pound, because there was a freeze in part of Florida. West of Palm Beach near Lake Okeechobee there is a region that grows three crops of beans a year and other produce besides. The town of Belle Glade has 2,000 people of its own. During "beans" there are 7,000. They live in tents on muck-land which in time burns the flesh. They are mostly people who have been dispossessed elsewhere.

The people of Belle Glade tackled this situation themselves, and one of the first things they did was to call in Edith Lowry to learn what had been done elsewhere. The little town has many organizations, and they were all interested. The mayor became chairman of a committee.

They decided to open a children's center first, and let it grow into a community center. The only possible building they could find was the American Legion Hall and that was in use every day of the week for meetings of the town's many organizations. Belle Glade decided the migrant children needed the space more than the organizations, and turned them out. They raised some money, employers also contributing. The county health board put in a

nurse. A new mayor took office and he, too, became chairman of the committee.

Working hours here for the migrants are not merely from 6 a. m. to 6 p. m. as in other places. The packing houses often work until 2 a. m. Some of the parents did not see their children at all for two or three weeks. The whole crop season lasts five months.

This project was for white people. There is a Negro situation, too. The government has gone in there now and is building two camps, one for each group. The Women's Council works in close coöperation.

One does not have to migrate to interest the Council. It cares about people who stay at home, sharecroppers, tenant farmers, or those who, dispossessed, are trying to start new homes.

At La Forge, Mo., the government has a project to resettle people who have come out of wretched conditions. In the new settlement the one thing lacking is the Church. Local congregations are interested and willing to help but need leadership, which the Women's Council supplies, developing friendly relationships in the community. The workers will also reach out to help sharecroppers still un-resettled and in need.

Negro babies such as those below in many communities are looking to Church groups for help in meeting difficult situations.





Salary No Attraction

AFRICAN YOUTHS OFTEN CHOOSE
CHURCH TO COMMERCIAL JOBS

YOUNG men from St. John's School, Cape Mount, Liberia, who go back into the interior to teach little country schools do this on next to no salary at all. One of them, planning to marry, recently had the offer of twice the salary from the local agent of a European firm.

The head of St. John's, the Rev. Harvey S. Simmonds, told the young man he was free to go and that the mission was under obligation to him for the good work he had done but would regret losing him.

The young man went back to his village where his little school was and told the chief he would be leaving. The chief said nothing at the moment but in the evening he and all the people of the town came to the young man's house. They touched his foot with their right hands and the chief made a long speech telling him how much he had done for the children, how they all regretted his leaving, and wouldn't he please reconsider and stay.

Then they left him and he sat down to think for a while. Some-

thing inside him kept saying, "You mustn't go." So finally he went and told the chief he would not go, and returned to his house.

Soon the drums in town began to boom and the whole town descended on the young man, shouting and singing and dancing until early morning to express their delight that he would stay with them.

So the young man is still teaching the Church's school. There are six of these schools and ten teachers with a total of 140 children, mostly in Moslem communities.

List of 100 Percenters Grows Rapidly

At the top of the list of new 100 per cent parishes is St. Matthew's Church, Newton, Kan., in which not only every vestryman but every family subscribes to FORTH. A recent order for 117 subscriptions gives the Rev. T. B. Mabley's parish complete coverage.

Other additions to the long list of churches whose vestrymen are 100 per cent subscribers are:

All Saints' Church, Carmel, Calif.
Christ Church, Red Wing, Minn.
Church of Our Saviour, Akron, Ohio.
St. James' Church, Glastonbury, Conn.
St. Paul's Church, Salinas, Calif.
Church of the Holy Nativity, Chicago.
Trinity Church, Apalachicola, Fla.

St. Thomas' Church, Neenah-Me-nasha, Wis.

St. Peter's Church, Lewes, Del.

All Saints' Church, Rehoboth, Del.

St. Luke's Church, Montclair, N. J.

St. John's Church, Elkhart, Ind.
Church of Our Saviour, North Platte, Neb.

St. John's Church, Corsicana, Tex.

St. James' Church, Upper Montclair, N. J.

St. Stephen's Church, Longview-Kelso, Wash.

St. Paul's Church, Oakland, Calif.

St. Clement's Church, Wilkes-Barre, Pa.

St. John's Church, Jacksonville, Fla.

Holy Trinity, Logan, W. Va.

St. Jude's Church, Tiskilwa, Ill.

Zion Church, Greene, N. Y.

St. John's Church, Henry, Ill.

St. Mark's Church, LeRoy, N. Y.

Christ Church, Las Vegas, Nev.

St. Christopher's Chapel, Boulder City, Nev.

St. Bartholomew's Church, White Plains, N. Y.

The two churches in Nevada and the two in Illinois report that officers of every parish organization also are subscribers to FORTH. Another parish that falls into this class is Christ Church, Red Wing, Minn.

The addition of St. Matthew's Church, Wheeling, W. Va., to the list of 100 per centers makes that city one in which every Episcopal vestryman subscribes to FORTH. St. Luke's Church in Wheeling joined the 100 per centers with a group subscription order for the parish earlier this year.

Smokeless Smokestacks

ON SUNDAYS IN JAPAN ARE DUE
TO FATHER OF NEW SUFFRAGAN

SMOKESTACKS of Japanese factories used to keep on smoking seven days a week. In modern times many of them have stopped smoking on Sundays, observing one day's rest in seven. The man chiefly responsible for this reform is a leading industrialist named Yanagihara (Ya-na-gee-hara), a devoted Churchman. Another Christian observance introduced by him is that first thing in the early morning, as soon as working hours are begun, the whole factory staff gathers for prayers.

A son of this family named Sadajiro (Sa-da-jee-ro), one of nine children, has recently been elected a bishop to assist the Rt. Rev. John Y. Naide (Ni-day), Bishop of Osaka.

When the children were all young, their parents, who felt keenly that the Japanese should produce native clergy for the Church, longed to have one of their sons enter the ministry but were uncertain which one

it should be. Sadajiro suffered from a painful broken arm when he was eight years old and during his recovery, while attention was especially focused upon him, his father thought suddenly, "This may be the boy for the ministry." He asked the boy if he would be willing, and many years later the boy wrote, "My father's explanation about the ministry made me feel that it was the most glorious work in the world."

As he grew up the whole family rallied around him, sent him through the Imperial University and later to the Episcopal Theological School in Massachusetts. He returned to become rector of St. John's Church, Osaka, where he has served with distinction for many years. His wife is a daughter of Bishop Naide. Presiding Bishop Tucker knew the family when he was Bishop of Kyoto and reports that the bishop-elect is a man of fine reputation, scholarly tastes and great ability.

Erection of a Shinto shrine, a Buddhist Temple and a Christian Church by government authorities is reported by Bishop Binsted of Tohoku, Japan, at a Leper Hospital in his jurisdiction. The church, he says, "is built in a delightful little pine grove back of the hospital and seats about 150. It is complete with Gothic entrance and cross, with vaulted ceiling, and was erected entirely at the expense of the government. We are responsible for the interior furnishings, which will not be costly, as the congregation will sit on the floor according to Japanese custom. Through funds con-

tributed locally I have been able to order simple furniture for the chancel."

Bishop Binsted says that members of the mission staff have been visiting the hospital for about 30 years, and that many of the lepers have been baptized and confirmed.

Three recent additions to the visual materials available at the National Council are: color film on Madras and Dornakal, India; Jerusalem and Holy Land film, and stereopticon lecture on the United Thank Offering of the Woman's Auxiliary.



Photo Japanese Government Railways

(Above) A Japanese pagoda set against a background of modern Osaka, seat of Bishop-elect Sadajiro Yanagihara.

The Parish Church and its Community will be the general theme of the Episcopal Social Work Conference, to be held at Grand Rapids, Mich., May 25 to 31, according to announcement by the Rev. Almon R. Pepper, executive secretary of the National Council's Department of Christian Social Relations.

The Rt. Rev. Charles E. Woodcock, retired Bishop of Kentucky and long widely known throughout the Church, died recently at his winter home in Fort Myers, Fla. He was 85.

Three times a little group of Chinese church people at Loyang in the Diocese of Honan, have had their church destroyed by bombs. Each time they have rebuilt it; now the fourth building is a mat-shed, just an enclosure of flimsy walls, where Sunday services go on regularly and cheerfully.

For the twenty-ninth consecutive year, the Rev. Franklin J. Clark was re-elected secretary of the National Council of the Church recently. Mr. Clark came to national Church headquarters in 1911 and has not missed a meeting since. He also is secretary of the House of Deputies of General Convention.



Seminar at Convention

PLAN EDUCATIONAL SESSIONS

(Left) Overlooking the lagoon from Swope Monument in Kansas City's 1400-acre Swope Park, one of many views which will greet attendants at General Convention next October. Under the leadership of Bishop Robert Nelson Spencer and Mr. F. A. Cochel, Convention Committee Chairman, plans for sessions are rapidly nearing completion. The Convention will meet in the spacious Kansas City Municipal Auditorium which will house the House of Bishops, House of Clerical and Lay Deputies, Triennial of the Woman's Auxiliary, exhibits, and subsidiary meetings.

partment of Christian Education announces.

At Cincinnati over 150 leaders studied and discussed "Rethinking Religious Education."

At Kansas City the topic is "The Church and Family Life," and the seminar will be under the joint direction of the departments of Christian Education and Christian Social Relations of the National Council.

Sessions will be held for four days,

October 15-18 inclusive, and Dr. McGregor is asking that diocesan departments select their best possible officers or members to attend. He points out that it will hardly be possible for deputies to General Convention or delegates to the Triennial meeting of the Woman's Auxiliary to give the time required by the seminar.

The Program thus far developed is in two parts: morning sessions limited to the seminar membership; afternoon sessions open to all persons having a special interest in the subjects presented. Topics to be discussed at morning sessions will include the family in social history and in modern America; educational foundations of the Christian family; the modern Church and the modern family; next steps in home and Church coöperation. In the afternoon the discussions will be on parish curriculums of Christian education, including such subjects as administration and leadership training, use of dioramas and visual methods, and the place of national offerings in the parish curriculum.

The Hymnal for Boys and Girls

Edited by

CAROLINE B. PARKER
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VICTOR D. HANBY, Bursar, Cathedral Church of St. John, Wilmington, Del., writes: "This book is exactly what we have been looking for, and, in fact, it is what should have been done for children years ago. It is without doubt the finest hymnal for the little folk that we have seen."

Here is a unique selection of hymns for children and not about them. The music is within the range of the young voice; several lovely descants are included. There is a section for junior choirs. An added feature is worship material and services of worship.

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Can you knit? Current interest in knitting for relief for war sufferers abroad has brought enquiries to the national supply department of the Woman's Auxiliary as to whether there are similar needs among Episcopal missions around the world. Mrs. T. K. Wade, supply secretary, states the requests from such stations far exceed the allotments which her office has opportunities to make. Hence, if you can knit, here's an opportunity. Scarfs, caps, mittens, sweaters and various articles of clothing are needed constantly.

A New England Churchwoman, 74 years of age, has shoveled the snow from the walks around her house this past winter rather than hire someone, in order to save money for the China relief fund.



Auk Lake and Mendenhall Glacier, near Juneau, Alaska, one of the points to be visited on the FORTH Alaskan tour this summer.

Alaskan Tour Planned by FORTH

GROUP WILL SAIL FROM SEATTLE AUGUST 9

PICTURESQUE Alaska, with visits to some of the most historic points along the southeastern coast, will be the objective of a tour this summer arranged by FORTH. Leaving from New York on August 3, from Chicago on August 4, and sailing from Seattle on August 9, the party will return to Seattle August 19 or 20, and arrive back in New York August 26.

"Nothing could be finer than for a group of Church people to come to Alaska," says Bishop Peter Trimble Rowe of the plan. "In the first place, the group would be entranced, delighted and refreshed. It would be a trip never to be forgotten.

"In the second place, we in Alaska would be mightily cheered. Come

and experience our welcome!"

The group will assemble in Chicago and travel west to Seattle via the Northern Pacific. At 9 a.m., August 9, the steamship *Denali* of the Alaska Steamship Co. will set out from Seattle bearing the party north through the picturesque Inside Passage. Ketchikan, Wrangell, Petersburg, Juneau, Haines, Skagway, and Sitka will be some of the points visited.

The number in the party will be limited, accommodations on the *Denali* having been reserved on such a basis. Persons may join the party en route.

This will be the first time that an organized group of Episcopalians has visited Alaska. Opportunity will be given to visit a number of the

Church's stations there and a royal welcome is planned.

Optional return arrangements will permit members to take a different route from Seattle back to the East, thus enabling them to visit points on the West Coast or eastward.

The all-expense tour provides for first class accommodations throughout. On this basis, the total cost from New York and return to New York, will be approximately \$400 per person; the cost from points along the route will be adjusted accordingly. For full details of this unusual trip to one of the Church's most interesting mission fields, write FORTH Magazine, Church Missions House, 281 Fourth Avenue, New York, N. Y.

Hawaiian Census Figures

New census figures from Hawaii show a new high in the percentage of American citizens, i.e., those born in the Islands or naturalized. They are now 80 per cent of the total population. In 10 years the population has increased over 12 per cent and is now 415,000; 64,000 are Hawaiian or part-Hawaiian, 155,000 are Japanese, of whom 119,000 are island-born citizens. 28,000 are Chinese, of whom all but 4,000 are citizens. 107,000 are Caucasian, including those from the States and also Spanish (1,200), Puerto Rican (8,000), Portuguese (30,000) and others.

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News from Abroad

by

Dr. John W. Wood

(Left) This *Buzzi* devil named Hoffwe, is no sinister creature of the underworld but a professional man of high rank in his African tribe. Every tribe has its devil whose job is to conduct bush schools and create gaiety at public functions. Church-trained youth are supplanting this type as teachers.

OPPORTUNITIES IN HAWAII. One-third of the population of the Hawaiian Islands is still made up of persons of Japanese ancestry. Many of them are American citizens. Many of the congregations in the different islands of the diocese where there is no separate work among Japanese include Japanese members. There are also unfortunately large areas with a preponderant Japanese population with no effective Christian work being done. Two young Japanese are now studying at the Seabury-Western Seminary in Evanston, Ill. Their return to the islands is awaited with hopeful enthusiasm.

* * *

EXPERIENCE IN WUCHANG. It is an inspiring experience to attend a Sunday morning service at the Church of St. Michael and All Angels, Wuchang, China. One cannot forget the eager Christians, most of them young in the Faith, though not all young in years, who seem to put their whole being into the beautiful and reverent worship.

St. Michael's was in the midst of the storm that descended upon the Wuhan cities in the Autumn of 1938. Many buildings in the neighborhood were badly damaged or destroyed. The church stood practically untouched. The terror of those days, however, drove the people away from Wuchang, and it is only within the last few months that they have been venturing back again to their old homes and activities. Here is a message about a recent Sunday:

"This morning at St. Michael's thirty-eight people were made catechumens. The church was packed. We had difficulty in seating the late-comers. It is heartening to see the way the people respond to the least sympathy and love, and find consolation in the services of the Church. Last Sunday a Japanese soldier came and made his com-

munions. He had letters from his church in Japan and from the priest in Nanking, where he had attended services, and from one of the Methodist ladies in Kiukiang. Someone had told him to find St. Michael's when in Wuchang. As he spoke neither English nor Chinese all conversation was carried on by writing characters. He seemed so happy to be with Christians and have an opportunity to make his communion."

* * *

ST. LUKE'S HOSPITAL, PONCE. It is no small thing to be able to keep a missionary hospital out of debt in these days. That is what Bishop Colmore has been able to do for St. Luke's Hospital in Ponce, Puerto Rico, but it has been done at a heavy cost to the institution and its staff. To give one illustration of what this means the Bishop calls attention to the fact that: "Our household and kitchen equipment has been found to be badly run down in consequence. Our kitchen stoves and cooking utensils are worn out. The nurses do not have enough equipment with which to do their work efficiently. There are not enough kitchen dishes for all the staff to be able to have their food at the same time."

* * *

TIMES CHANGE IN ALASKA. During the forty-three years the Rev. John W. Chapman was missionary in charge of Christ Church, Anvik, Alaska, he regularly visited Shageluk, an Indian village, twenty-seven miles away, on what is known as the Shageluk Slough. It was a day's journey, driving a dogteam ahead. If he had a mail delivery once during the winter he felt he was keeping in touch with the outside world. Times have changed. His son, the Rev. Henry H. Chapman, now missionary in charge at Anvik, had an opportunity to make an airplane journey from

Anvik to Shageluk. It lasted thirteen minutes. Anvik now has airplane mail service twice a month. The plane was carrying a ton of freight in addition to the pilot, Mr. Chapman, and two other passengers, one a Roman priest from Holy Cross Mission fifty miles down the Yukon from Anvik. One can understand Mr. Chapman's statement: "The more I travel by dogteam, the better I like airplanes."

* * *

NEW CHAPTER IN CHINA MISSIONS.

Bishop Roberts reports that though many Christians from the Diocese of Shanghai have traveled off to the west to make their homes in "free" China and may never return to the eastern cities, he finds that there are already almost enough candidates being prepared for baptism to make good the number of those who have departed.

* * *

ST. LUKE'S, SHANGHAI, DOES REMARKABLE WORK.

Established late in 1937 in order to meet the heartbreaking conditions in China at that time, St. Luke's Hospital No. 2 in Shanghai, has been carrying on ever since. It is rendering a blessed service to Shanghai poor, many of whom are still living in camps, in squatter hunts, and in crowded villages on the outskirts of the city. The need is so great that as fast as additional accommodation is provided, the beds are at once filled.

The average bed occupancy for months has been in excess of 100 per cent, which translated into terms of actual fact can only mean that some beds contain more than one patient. In the first two years of existence the hospital treated 8,700 inpatients and gave 184,321 days of free hospital service. A small army of 892 children has been born in the hospital.

More than 95,000 laboratory examinations have been made, and more than 36,000 free operations have been performed. The out-patient department has given 150,700 treatments besides vaccinating nearly 10,000 people against smallpox and more than 4,500 against typhoid and cholera. In the face of existing conditions Dr. J. C. McCracken, Dean of St. John's Medical School, is determined to keep the hospital open for an extended period.

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Looking at this attractive church (St. John's, Abilene, Kansas) one wouldn't think there is another church within it.

A Church Within A Church

A "church within a church," St. John's at Abilene, Kan., is called. And two churches it is, for a new stone building has been erected around the original wood structure with comparatively few interior changes.

This unusual remodeling program was made possible by a \$30,000 bequest from the late Herbert J. Hodge, who was warden of the parish for forty years. His will provided that the interior was to be disturbed as little as possible in the process of renovation. This brought up many problems, but the work was carried out as he wished it, at a total cost of \$5,000 less than the bequest.

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A-3

The nave of the old church was left unchanged. The sanctuary was enlarged somewhat, and a dossal curtain was installed. The vaulted ceiling, the choir and the altar look much as they did before.

The end walls were retained beneath the new stone exterior, but the church was lengthened to make room for a balcony. A basement also was provided, so that the old church is now really suspended within the new one. Two balancing wings completed the alterations.

* * *

Mrs. Ernest N. May, United Thank Offering custodian for Delaware, believes that All Saints' Church, Rehoboth, Del., holds the record for youthful contributors to the U.T.O. Recently a group of girls, ranging from 11 down in age, put on a play with an admission of two cents and the proceeds went to the U.T.O. "There is no rule of age for contributors to the U.T.O. in Delaware," says Mrs. May.

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Youth Plans Convention Week-end

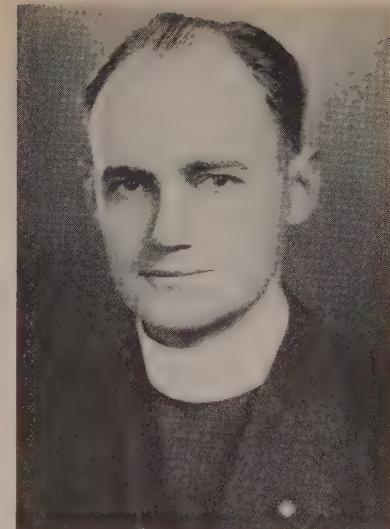
Plans for the program of youth at General Convention at Kansas City next October are taking form rapidly, it is disclosed by the Council of Representatives of Youth Organizations (CRYO) in New York.

A Youth Mass Meeting, with the Presiding Bishop, Bishop Clinton S. Quin of Texas, the Rev. Frederick H. Arterton and others participating; a study of the General Convention itself, with explanation by the Rev. ZeB. T. Phillips, President of the House of Deputies, discussions of questions before the Convention, and visits to the two Houses; a roller skating party; a banquet with an address by the Rev. Dr. Charles W. Sheerin; a corporate communion and breakfast; and a special Sunday

morning service with the Very Rev. Paul Roberts, Denver, and the Rev. Alden Drew Kelley taking part—these are events definitely arranged, with still others in the tentative stage.

The fourteen organizations of CRYO will be represented at Convention in a joint exhibit. This in charge of Miss Sarah Morrison, of the Girls' Friendly Society, Miss Edna Eastwood of the Daughters of the King, Mr. R. T. Vigeurs of the Knights of Sts. John, and Mr. Arterton, Secretary for Youth in the National Council.

The Young People's week end will begin with registration Friday afternoon, Oct. 11, and end at noon, Sunday, Oct. 13.



The Rev. Cyril E. Bentley (above) has been elected to succeed Dr. Robert W. Patton as director of the American Church Institute for Negroes. Mr. Bentley has been associate director since 1931. The change in directorship becomes effective January 1.

SHRINE MONT Vacations—May-October for clergy, laity, families and friends. In high Alleghanies, west of Washington by motor, bus, or train. Grounds of rare beauty include Shrine Mont Mountain; mineral springs; many recreations; modern lodges, cottages, social halls and refectory; noted SHRINE; perpetual trust of Church. Vacation rate—\$15 a week, \$14 by 4 weeks. *Prospectus*, Rev. E. L. Woodward, M.D., Director, Shrine Mont, Orkney Springs, Va. *Clergy Seminar July 15-26.*

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New W. A. Worker

"I believe that I can best serve my people, the Negroes, by helping them to realize and accept the Christian way of life," says Mrs. Fannie Pitt Gross, in accepting her appointment by Bishop Tucker, as national field worker on the staff of the Woman's Auxiliary. Mrs. Gross succeeds Mrs. Chester Smith, who held the position for nine years.

"I feel that our people need spiritual guidance and leadership," Mrs. Gross continued, "something that will reach deep into their personal lives, and into their homes. That is why I have sought training in Christian leadership, hoping to be able to help in the development of the religious life and the Church life of the Negro."

Mrs. Gross comes to her work with special training at the Bishop Tuttle Memorial Training School, Raleigh, N. C., and the degree of Master of Arts from Teachers College, Columbia University, New York. While studying there, she also took graduate work at the Union Theological



Fannie Pitt Gross, new field worker of the Woman's Auxiliary.

Seminary. Her new work will consist of visiting women's groups of the Episcopal Church, presenting programs of work and study, public speaking, co-operation with Woman's Auxiliary Branches, teaching study groups and conferences, and stimulating interest in and service for the Church.

Golden Crepe-Paper Cross

(Continued from page 17)

wood to put in fillings.

The life of these people is by no means a round of sickness and sorrow. Living in the country, the children know nature and appreciate it. They hunt rabbits, deer, and squirrels, and they sometimes have game on their table. Many gay times there are at the mission house—benefit dinners, dances, parties. At Christmastime 250 persons—baptized babies and loyal church-goers—receive boxes. Each package is filled with clothing and a "joy gift" at a cost of \$1.25 to \$1.50 a person.

At the Christmas party there are prayers first, then recitations by the children, refreshments and much hilarity. Little Wesley, "the Bishop's boy," set the standard with his

verse two years ago when Bishop Washburn attended the Christmas party. To the surprise of the mission staff, the dignified, uncoached Wesley said:

"My piece, like me, is very small.
A Merry Christmas to youse all."

A record such as that of the mission at Ringwood is possible only because of the constant effort along a variety of lines. The missionaries have not been able to solve the unemployment problem or reopen the mines, but they have been able to visit the sick in homes and hospitals, to provide medical care, clothing, and food, and most of all to give the people the hopeful outlook that only the spiritual life of the Church can offer.

Coming from the outside world, which once seemed to bring only unhappiness, they have proved to be a bridge between the mountains and this world that Ringwood's people are destined to face.

Changing World Is D. of K. Subject

Evangelism in a changing world will be the topic for consideration at the triennial national convention of the Order of Daughters of the King which will be held in Kansas City, Oct. 4 to 8, just prior to the opening of General Convention.

The tentative program includes a Training Institute with leaders from the national departments of Christian Education, Christian Social Service and Promotion, the Institute's purpose being to aid delegates in planning and developing chapter programs and training members to greater effectiveness in evangelistic work.

On Sunday, Oct. 6, the Junior Daughters of the King will present a program illustrating their contribution to the Youth Program of the Church.

Both senior and junior members of the Order will take important parts in

all sessions as leaders and otherwise.

Miss Martha Kimball, South Euclid, Ohio, is president of the Order; Mrs. W. W. Pedder, Los Angeles, and Miss Emma J. Hall, Charlotte, N. C., vice-presidents, Miss Lillian J. Soper, Washington, D. C., secretary, and Miss Edna Eastwood, New York, executive secretary.

In addition to business sessions at Kansas City, the program includes periods for fellowship, and the fore-gathering of friends old and new.

In Case of Air Raids. Mother Ursula Mary, head of the Order of St. Anne which carries on extensive work for the Church in China, gives first-hand advice on what to do in the case of air raids. She has been in many of them in China. And, she says, get under a stairway. That's the safest place one can find. She is in the United States on furlough.

Mexicans Offer Great Opportunity

(Continued from page 9)

procedure is good moral support.

Gift clothing, too, is a saving grace. Youngsters who once ran about with dirty faces and clothing long worn out, often change remarkably with the encouragement that pretty dresses and new suits can give them.

No activity of the missionaries is more important than their work in protecting and improving the health of the Mexican families. Health inspection among the youngsters may be credited with saving many young lives from serious disease. Prenatal and child care are emphasized. For serious illnesses, doctors or city clinics must be reached.

The missionaries know well the myth that these Mexicans are too firmly attached to the church they knew in their homeland ever to join another. When they move to this country they may become indifferent to any religion. They may be too burdened with the problem of making a living, or perhaps they find enjoyment in the freedom from family traditions that bound them to their church. Often they lose their re-

ligious attachment simply because no church approaches them. No other communion is doing much work among the large groups at Phoenix for whom the Church has missions.

Given evidence that a church does care for them, these Mexicans do not remain indifferent to religion, for they are naturally worshipful. In the Church services that they attend, they sing earnestly and give responses with enthusiasm. Several young persons are looking forward to service as missionaries among their own race.

By such results is measured the work of the staff among the Mexicans—the Rev. R. Earl Dicus, the Rev. José H. Pagan, and Miss Isabel M. Beauchamp and Mrs. Wm. Swisher, U.T.O. workers. The total of fewer than 200 baptized members and half as many communicants does not seem remarkable. But the inroads that the Church has made into the health, the social life, the outlook of these Mexicans, many of whom once felt abandoned by religion, are clearer evidence of what ten years' work has produced.

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Something Different

"Rat Sunday" is a regular day in the Church calendar at Aklavik in the Canadian Arctic. At the end of June all the Eskimos and Indians gather there to trade their muskrat skins and to make their annual thank offerings at All Saints' Church. The last offering included 584 skins, which cleared off the last of the debt on the new church building. The altar of this church has a frontal of soft moose skin embroidered in porcupine quills. The wand carried in processions by the verger is made of narwhal ivory carved by an Eskimo in Baffin Land.

Poultry raised at St. Francis' Mission, Upi, in the southern Philippine Islands, won second prize in the annual Garden Day competition staged by government authorities. Years ago the Rev. Leo Gay McAfee took some chickens to Upi from Cornell University. The recent winners are descendants of these Cornell chickens.

Miss Bernice Jansen, survivor from the wreck of the *Athenia*, is to receive an appropriation of \$150 from the United Thank Offering, with which she expects to assemble enough materials to take care of her fifteen kindergartens in northeastern Japan

for her next five-year term. She is now on furlough and will be able to select the most useful materials. Equipment includes a doll for teaching, a lending library for the Japanese teachers, pictures and other necessities. Gone beyond recovery is a collection that was to have enriched her work. On her way home through Europe she had made a point of collecting dolls and costumes and pictures illustrating life in the countries through which she passed, only to lose them all in the *Athenia* disaster.

Crops and religion go hand in hand in North Dakota, reports the Rt. Rev. Douglass H. Atwill, the Bishop there. Better crop conditions this year, he says, point to a better year for the Church. The Bishop speaks of the grasshopper plague which afflicted many regions last season and adds that, had it not been for the grasshopper his report would have been a different story.

Snake bites dog. Latest variation of the old news item comes from the San Juan Mission Hospital for Navajo Indians at Farmington, New Mexico.

Bitten by a rattlesnake, the dog was ushered into the doctor's waiting-room full of patients and was prepared to wait his turn but the doctor appeared and said, "I'll take the dog next." He recovered.

Forest of Placards

(Continued from page 15)

appointment by the Presiding Bishop as Miss Lindley is retiring at the end of the year; nominating four women to be elected by General Convention as members of the National Council, and electing eight members of the

Woman's Auxiliary national executive board.

Hostess of the Triennial is Mrs. Albert S. Deacon of Kansas City, Missouri, president of the West Missouri diocesan branch of the W. A.

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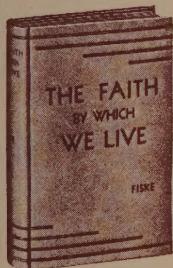
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